THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. III.—NO. 32. ONEIDA, N. Y., AUGUST 8, 1878. {$2.00 per year in Advance. {Single copies Five Cents.

AMERICAN SOCIALIST.

Published every Thursday.

JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

SUBSCRIPTION PRICE.

One Year, $2.00; Six Months, $1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, $3.00.

☞ MESSRS. TRUBNER & COMPANY, *Booksellers*, 57 & 59 *Ludgate Hill, London, England, are our Agents.*

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

ADVERTISING RATES.

Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CONTENTS.

Socialism in Boston—*C. H. Codman*.....249
An Ancient French Community.....249
Primitive Social Conditions—*C. S. J.*.....250
The Shakers and Scientific Propagation.....251
Social Economy—*W. A. H.*.....251
EDITORIAL PARAGRAPHS.....252
The New Religion—*J. H. N.*.....252
Religion the Basis of Socialism.....252
Socialistic Notes—*F. W. S.*.....253
Labor and Study in Communism—*R. J. Wright*.....253
Cerebrum Abdominale—*R.*.....253
Hebrew Socialism—*Theo. L. Pitt*.....254
New Colony of Workingmen—*W. A. H.*.....255
Correspondence—*H. W. B.*.....255
One Thing and Another—*A. B.*.....225

SOCIALISM IN BOSTON.

Boston, June 10, 1878.

The "Social Evolution Club," lately formed in Boston, was established "for the purpose of promoting the study of the science of Society, of uniting more closely the Socialists of this community, and of aiding, so far as is in its power, the evolution from our present social condition to a more orderly and harmonious one. We believe the time has arrrived for organizations of this kind, and we hope ours will prove to be a practical center of socialistic work: so that all enterprises looking towards Coöperative measures can find a body in this city in full sympathy with them, and ready to encourage and to aid, with such power as it possesses, all efforts to introduce the great corrective principle in which we are all so interested. As fast as we are able we wish, by means of lectures, meetings, classes and printed documents, to hold up before the public the principles of Coöperation and of a combined life, as the cure and only cure for the evils and trouble engendered by the antagonisms of present society.

The thinking world, and those being brought to think by the terrible perplexities and privations of the present hour, are asking for some plan of escape from the evils that surround them, and even threaten to overwhelm the foundations of our social and political structure. "Politics" is unable to answer them—it seems at present, in this country, sunk in extreme demoralization; "Science" cannot do it, though that is gradually laying a groundwork of knowledge that will some day result in an answer; "Religion," as now understood, is futile—she is rather by her claims standing in the way of other efforts to answer it; Political Economy is entirely at fault; Education is too narrow and limited in its scope. A system of Coöperation, combined interests, which shall substitute for the competitive and antagonistic elements of present society, those of identity of interests and brotherly love, offers the only answer that can be given.

Never before was there a time that the need was so generally felt of some radical change in the institutions of society, or when so receptive a spirit was apparent in regard to new views and plans of relief. These are indications of *our* immediate duty. The Socialists of the country (the Constructives I mean, not the Destructives) should lose no time in taking measures to present their views to the community at large as the great conserving and saving principle needed in this era of social disintegration. To this end some simple form of organization or combination should be effected between all Socialists; and out of their combined intelligence and experience would come an influence which would gradually spread through society and become an important element in its reconstruction.

If there were established in each of the principal cities and larger towns of the union a Club or Society, which should take up for consideration and discussion the various questions relating to the organization or reorganization of society, including of course the study of the natural laws which govern man in his relation to others or society, a public interest and enlightenment would soon be awakened, I believe, which would astonish us. We do not realize how much progress has already been made in the consideration of these questions, nor how many are eagerly seeking light upon them.

The papers which, like your own, are engaged in this same work should be sustained, and their circulation extended to the very utmost, as an important means of spreading the truth. Every subscriber should see that all in his neighborhood who can be are induced to subscribe to the SOCIALIST, that those who can't be, but who will read it, should have a chance to do so, and especially that the ministers and editors of the neighborhood are not left to gain their idea of what "Socialism" is from the daily press.

In the endeavor to present the idea of the Unitary Home and of Coöperation as a way out of our present complications, the organized Communities like your own, the Shakers and others, it seems to me, may be expected to take an important part. Not only do they realize by their experiments more fully than others the importance of these principles and their immense advantages in every respect, but they are free from the strain and turmoil of ordinary life, especially of that in our large cities; and the influence of their word, based as it is upon experience, would have a weight which no amount of theoretical speculation could command. Could the Shakers put before the world a simple statement of what they have accomplished by their system of combined industry in the ninety-one years of their existence as a Community, and show the advantages of their system of industry over the isolated and competitive one, it would be the means of enlightening many minds.

It seems to me the recent call of the *Commonwealth* upon the writers of the SOCIALIST, to give the first steps to be taken by the average farmer or mechanic toward putting his house in order for the coming of Christian Socialism, is in point, and ought not to be shirked or overlooked. The call itself is an indication of its need. The attitude of the *Commonwealth* toward this subject of SOCIALISM—a paper which is said to have on its subscription-list the most cultivated, intelligent and liberal-minded constituency of any paper in this country—shows the encouraging tendency of present thought, and indicates clearly the demand of the times upon persons and bodies who can contribute positive ideas upon this great subject.

Almost all of the sessions of our Boston Club, held weekly till recently, have been devoted to listening to an exposition of the views of Dr. Arthur Merton upon the constitution of man, indicating, as he believes it does, clearly and unmistakably, the form and all the details of a true or natural system of society. These meetings have been attended by increasing numbers and with increasing interest to the close. I wish you could induce Dr. Merton to contribute to your most interesting paper, for I believe no more intelligent, thorough and unprejudiced student of the nature and constitution of man and society can be found in this country.

C. H. CODMAN.

AN ANCIENT FRENCH COMMUNITY.

From Legrand d'Aussy's *Voyage en Auvergne*, written in 1788.

Around Thiers, and in the open country, are scattered houses inhabited by societies of peasants, some of whom pursue the occupation of cutlers, while the others devote themselves to tilling the soil. Besides these single, isolated habitations, there are others more thickly peopled, in which the community is still more intimate. The hamlet is inhabited by the different branches of a family, devoted to agriculture. As a rule no marriages are contracted except between its members; and, under the guidance of a chief, elected by itself and subject to deposition by it, it forms a kind of republic in which all labor is in common, because all its members are on a footing of equality.

In the neighborhood of Thiers, there are several of these family republics, Tarante, Baritel, Terme, Guittard, Bourgade, Beaujeau, etc. The first two are the most numerous; but the oldest, as well as the most celebrated, is the Guittard family. The hamlet, which is formed and inhabited by this family, is to the northwest of Thiers, at about half a league from the town. It is called Pinon; and this name has, in the district, prevailed over their proper family name, and they are called the Pinons. In the month of July, 1788, when I visited them, they formed four branches or households, containing nineteen persons in all, men, women and children. But the number not being sufficient for the cultivation of the land and other labor, they had with them thirteen servants, which raised the total population to thirty-two persons. The precise date of the foundation of the hamlet is unknown. Tradition makes its establishment date from the twelfth century. Chabrol, who speaks of the Pinons, makes them go back "to

the most remote times." The administration of the Pinons is paternal, but elective. All the members of the Community assemble; a chief is elected by the majority of voices, who takes the title of "master;" and being constituted father of the whole family, is bound to watch over everything that concerns its welfare.

The master, in his character of chief, receives the monies, sells and buys, ordains reparation, allots to each his task, regulates all that concerns the houses, the vintage and the herds; in short, plays the same part in the society as the father in his family. But this father differs from others, in that, having only a deputed authority intrusted to him, he is responsible to those of whom he holds it, and can lose it in the same way as he received it. If he abuses his position, or administers its affairs badly, the Community assembles again and deposes him; and there are actual examples of this severe justice.

The internal domestic details are intrusted to a woman. Her department is the poultry-yard, the kitchen, the linen, the clothes, etc. She bears the title of "mistress." She directs the women as the "master" directs the men; like him, she is chosen by the majority of votes, and like him may be deposed. But natural good sense warns these simple peasants that if the "mistress" were the wife or sister of the "master," and these two officers lacked the honesty necessary to their administrations, the two combined would possess a power dangerous to the Community. Accordingly, to avert such abuses, by one of the constitutional laws of the miniature State, it is declared that the "mistress" shall never be chosen in the same household as the "master." The latter officer, as his name signifies, has a general supervision, and is invested with power of giving advice or administering reprimands. Everywhere he holds the place of honor: if he marries his son, the Community gives a feast, to which the neighboring Communes are invited. His son, however, is only like the rest, a member of the republic, and enjoys no special privilege. When his father dies, he does not succeed to his honors —unless, indeed, he is found worthy of them, and deserves to be elected in his turn.

Another fundamental law, observed with the greatest rigor, because the preservation of the society depends upon it, is that which regards property. Never, in any case, is property divided: all remains in a mass; no one takes by succession; and neither for marriage nor any other reason is there any division. Should a Guittard woman leave Pinon to be married, they give her a liberal sum in money; but she forfeits all further claim, and so the general patrimony is preserved entire as before. The same would be the case if one of the young men should go to establish himself elsewhere.

Whenever their work does not necessitate their being apart, they labor together. They have a common room for their meals, a large and spacious kitchen very well appointed. They have constructed a recess in it which forms a kind of chapel, and contains figures of Christ and the Virgin. Here, every night after supper, they join together in prayer. This prayer is only offered in the evening:—in the morning each offers up his own privately, as hours of rising vary with the various kinds of work.

Independently of the hamlet, the Guittards are also owners of forest, garden and arable land, vineyards and large chestnut woods. The soil is poor and produces nothing but rye; and the thirty-two mouths to be fed consume the whole crop, so that nothing remains to be sold. Moreover, these agriculturists, whose habits and life of labor inspire respect, perform great works of charity in the place of their abode. The poor never come to their door without being received, and never leave without being fed. There is soup and bread for them at all times. If they wish to stay the night, there is a bed for them:—in fact, there is a room in the farm-building especially set aside for this purpose. In winter hospitality extends even further. The poor then are lodged in the bake-house. They are fed and provided with a warm shelter secure from the cold.

I shall never forget a simple answer given me on this subject by the "master" for the time being. Curious to learn the small details of the establishment under his direction, I went over the buildings with him. Passing through one court, I saw several large dogs, which at once began to bark. "Do not be afraid," he said, "they only bark to give me warning. They are not dangerous; we train them not to bite." "Why should they not bite?" I asked. "Surely, your safety depends on their doing so." "Oh! a beggar often comes to us in the night-time. At the noise of the dogs we rise to take him in; and we would not have them do him any harm, or prevent him entering."

PRIMITIVE SOCIAL CONDITIONS.

VI.

PRIMITIVE PROPERTY. From the French of Emile de Laveleye. London, 1878.

The members of the Swiss Communes have many privileges not found outside of these organizations. They "enjoy almost absolute autonomy. They not only frame their own regulations, but even their own constitution, so long as it is not contrary to the laws of the State. They administer independently everything relating to their schools, churches, to the police, the roads and the care of the poor." Probably in no country in the world is the principle of local self-government more completely and successfully carried out than in Switzerland; and M. Laveleye attributes the ease with which this autonomy is preserved, largely to the influence of the Communistic element in the people. The common lands are called *Allmenden*, and some of the customs pertaining to their use are described as follows:

"The common territory consists of three distinct portions —forest, meadow and cultivated land— *Wald, Weide und Feld.* Certain villages, such as those in the Cantons of Zug and Schwytz, where there are marshy plateaus, possess besides, lands where rushes are cut for litter (*Riethern*), and others where turf is cut for firing (*Torfplaetze*). Commonable land is not there, as with us, a bare waste, or sterile heath, pasturing a few miserable sheep, and presenting a picture of neglect and desolation. It is a domain managed according to strict rules dictated by the requirements of systematic agriculture. All the inhabitants regularly take part in its management, and the produce is as great as on private domains, for the cultivated land of the *Allmend* will let at 250 or 300 francs the *hectare.* This domain provides those who are entitled to the use of it with the means of satisfying the first wants of life. It supplies turf or wood for firing, timber for the construction or repairing of the châlet, and the construction of household articles, tools or agricultural implements—in a word, lodging and furniture; a summer pasturage for the sheep and cows, which yield milk, butter, meat and wool—or animal food and clothing; and finally, a plot of cultivated land, yielding corn, potatoes and vegetables.

"In many villages the portion of cultivated land which falls to each family is abundantly manured and used as a kitchen garden; it is sufficient to contribute largely to the vegetable portion of the food supply. At Stanz every occupier is entitled to 1,400 *klafter*, which amount to 45 *ares*, or more than an English acre. In the Canton of St. Gall, the village of Buchs allows each of the cultivators 1,500 *klafter* of excellent land, as well as firewood for the whole year, and *alp* for a considerable head of cattle; and besides this, it derives from its Communal property a revenue sufficient to support the schoolmaster and pastor, and to meet all public expenses without imposing any tax. At Wartau, also, in the Oberland of St. Gall, every occupier receives 2,500 *klafter* in usufruct."

The Canton of Uri is preëminently the part of Switzerland where the primitive customs have taken strongest root. There seems to be no reasonable doubt that at no very remote period there was no such thing as individual ownership of land in Switzerland. And what makes this country somewhat peculiar is the fact that it has never been governed by a ruler or monarch, but that from the remotest period of which we have any account it has always been self-governed, with the exception of the intervals during which parts of it have been under foreign rule. This being the case, all its Communal features are the offspring of the purest democracy, and cannot be traced to a patriarchal royalty, as some writers claim of other nations. Such Communism, then, as we find in Switzerland, we must concede to be a spontaneous and natural condition, and not one superinduced by any kind of pressure, either from within or without.

The relics of this earlier period are found more abundantly than elsewhere in the Canton of Uri, where the Communal property is more extensive and valuable than in other districts.

"There is no precise measurement of the extent of the *Allmends* in Uri. An estimate made in 1852 reckons the *alps* belonging to the lower district of the Canton as containing 5,417 *kuhessens.** As the district numbers about 2,700 families of commoners, this allows about the keep of two cows on an average for each family.

"The Communal forests are of great extent, valuable and well kept up; they are worth at least 4,000,000 francs, which makes a capital of about 1,400 francs for each family. To show how the partition of the wood is affected, we will give the table of that made in 1865, in the village of Schaddorf, near Altdorf. The first class is that of citizen shareholders who have had for a whole year 'fire and light,' *Feuer und Licht,* who heat an oven and possess property: they are entitled to fell six large firs; their number am 0. The second class comprises those who have fire and light, an oven, but no property: they are entitled to four firs. There were thirty in this category. The third class is that of persons living alone, and having no property: there were nine of them, each being entitled to three fir trees. Finally, in the fourth class are those commoners who have had fire and light, but who have no house of their own: they can only claim two fir trees. There were twenty-five of them. The total number of commoners was, therefore, 184. Of these, fifty-two had obtained, in addition, timber for new buildings or for repairs; 178 large trunks having been allotted for this purpose. These distributions are large, and enable the families to live in comfort; and nowhere are the cultivators so well lodged as in Switzerland. This explains the origin of the châlets which the stranger admires. The Communal forest allows of their construction and their maintenance.

"Besides its *alp* and forest, the *mark* of Uri possesses 400 *hectares* of cultivated land, which, when equally distributed give about fourteen *ares* of garden to each family, from which to raise vegetables and fruit, and flax and hemp for the household linen. All this does not make a competence, but it is a guarantied means of attaining it; in any case, it is a certain preservative against extreme distress. Add to what is supplied by the Communal property, the produce of private property and individual labor, and all essential wants are amply provided for."

The Canton of Glaris is the one of the primitive Cantons that has departed furthest from the original methods. Here the produce of the greater part of the Communal lands, instead of being divided among the inhabitants, is employed to cover the expenses of the Commune. The commonable *alps* are let by auction for a certain number of years, and strangers, as well as citizens, are allowed to bid for them. The rent goes into the Communal treasury. Some Communes sell at public auction the timber cut from the forest; others divide it among the inhabitants. The dry leaves are also divided for litter.

In the Canton of Glaris, care is still taken to preserve a quantity of arable land for distribution among the members.

"If the number of inhabitants increases, or if any parcels are sold for manufactories or private building purposes, the Commune purchases fresh land, that the portion of each family may remain the same. A widow, children living without parents, or even a son or daughter of full age, provided they have had 'fire and light' within the Commune for the space of a year, are alike entitled to a share. These shares vary from ten to thirty *ares*, according to the extent of the Communal territory. Each member retains his lot for ten, twenty or thirty years; at the end of this period the parcels are re-formed, measured and again assigned by lot. Every one makes what use he likes of his plot, cultivating whatever he requires. He can even let it or lease it to the Commune, which will pay him rent for it. These parcels, which lie close to the dwelling-houses, are admirably cultivated. They are actual gardens; and commonly let at the rate of three francs an *are.* Every member may send on to the common pasture the cattle which he has kept through the winter; but he pays a tax per head, except for goats, which are the poor man's cow and the favorite animal in the Canton, to which it gives the famous cheese, *schabzieger.*

"There are also in this district many private corporations which own lands. Ten, twenty or thirty cultivators form an association possessing pasture and arable land. The produce of the joint property is divided among the associates in proportion to the number of shares which each possesses. In the village of Schwaendi the Commune can only assign to each family a few *ares* of cultivated land; but, thanks to these joint-properties, each member farms, on the average, twelve *ares* of land; and many of them have double that quantity. We have here, then, a perfect type of coöperative societies applied to agriculture, which have lasted for centuries, and which contribute in no small degree to the well-being of those who participate in them. The same spirit of association led the inhabitants of Schwaendi to establish a coöperative society for consumption as well as production; and such a society exists now in the majority of the industrial Communes.

"It is remarkable to see in this country the agrarian organization of a most remote period, in combination with the conditions of modern industry, and how the right of occupation in the common *mark* betters the lot of the workman in the great manufactures. Glaris is not, like Uri and Unterwalden, a purely pastoral Canton; it is one of the districts of Europe where relatively the largest number of hands are employed in industrial occupations. Out of 30,000 inhabitants, 10,000 live directly by such occupations, and nearly all the others indirectly. Here, thanks to the Communal property, the workmen of the Commune obtain, of right and without payment, what the workmen's building societies at Mulhouse secure to their members on payment of a certain sum, viz., a garden for the growth of vegetables. There is, moreover, this difference: at Mulhouse the garden is a scrap, of a few square yards; at Glaris it is a field for the cultivation of

* The *kuhessen* is the quantity of feed necessary for a milking cow during the summer months.

potatoes, vegetables and fruits. Nearly all the members of the Commune can keep a cow, or at any rate some goats. They have their house, and pay little or no taxes. The expenses of the public service are defrayed out of the revenue of property set apart for the purpose. The school, the church, the board of charity, have their separate *alp*, forest and arable, the produce of which is sufficient for their maintenance. * * * * * *

"A third type of enjoyment by the commoners is found in Valais. In that district the fraternal relations of the patriarchal epoch are still to be found in all their simplicity. Almost all the Communes have property of considerable extent, consisting of forests, *alps*, vineyards and corn land. As in Uri, the right of using the *alp* is dependent on private property, insomuch as the number of head of cattle which each may send on to the common pasturage depends on the number he can keep through the winter; the forest, however, is divided into parcels, which are distributed by lot among the occupiers. Very minute rules now regulate the management of the woods, and the *Union forestière Suisse* has succeeded in introducing its ideas.

"The Communal vineyards are cultivated in common. Every member of the Commune devotes a certain number of days' labor until the wine is bottled. In different localities there are corn lands cultivated in the same manner. Part of the Communal revenue is expended in the purchase of cheese. The wine and bread, which is the fruit of their joint labor, forms the basis of the banquets, at which all the members of the Commune take part, *Gemeindetrinket.* These are exactly identical with the common meals of Sparta and Crete, or the *agapæ* of the primitive Christians. By these banquets, at which prevails a cordiality animated by the generous wine of Valais, a real brotherly intimacy is maintained among the inhabitants."

Many interesting details relating to the Swiss Communes we are obliged to omit, for want of space. There seems to be a great variety in the practices of the different Cantons, as they have been modified by local circumstances or adventitious causes. We will content ourselves with quoting M. Laveleye's summing up of the advantages of the Swiss Communal system:

"There is no country where the people are more conservative than in the primitive cantons of Switzerland, which have preserved intact the *Allmend* System. On the other hand, in a country where there are only a small number of proprietors, as in England, the right of property is regarded as a privilege or monopoly; and it is before long exposed to the most dangerous attacks. While, in England, there are a million paupers living on official charity, and the agricultural laborers have neither proper lodging, instruction nor comfort, the commoners in Switzerland are at least removed from the evils of extreme destitution. They have materials for firing, keep for a cow, and the means of growing potatoes, vegetables and a little fruit.

"Moreover, when, in consequence of certain economic causes, the price of coal and wood is doubled, as in the winter of 1873, it is a cause of unspeakable distress to the poorer families; to the Swiss commoner, however, who has his direct share in the produce of the soil, these fluctuations in price matter little. Whatever happens, he has the means of satisfying his actual necessities. This produces a happy security for the future of the laboring classes.

"There is a further advantage in the *Allmends;* they retain the population in the country districts. A man who is entitled to a share in the 'forest, field and pasture,' in his commune, will not lightly forego all these advantages to seek in the towns a higher salary, which is far from securing him a better condition. The immense cities, where thousands of men are accumulated without hearth, altar, or security for the morrow, and in which is formed the immense army of proletarianism, constantly panting for social revolution, are the peril and the curse of modern societies. If men have but some share of comfort and property in the country, they will abide there, for that is really the place provided for them by nature. Towns, the haunt of pride, luxury, and inequality, foster the spirit of revolt; the country begets calm and concord, the spirit of order and tradition

"When the laborers are attached to the soil by the powerful bonds of collective ownership and partial enjoyment of it, industry is not fettered—as Glaris and the Outer Rhodes of Appenzell will testify—but it is obliged to establish itself in the country, where the workmen may combine agricultural and industrial labor, and where they will be surrounded by better conditions, moral, economic and sanitary. It is to be regretted that so many thousands of men depend for their daily subsistence on a single occupation, which is liable to interruption, from time to time, by every kind of crisis. When they have a small field to cultivate they can bear a stoppage of their trade without being reduced to the last extremity.

"The workingman in the great modern industries is often a cosmopolitan wanderer, to whom 'country' is a word void of meaning, whose only thought is to struggle with his employer for an increase of wages; this is simply because there is no tie to attach him to his native soil. To the commoner, on the contrary, his native soil is a veritable *alma parens*, a good foster-mother. He has his share in it by virtue of a personal, inalienable right, which no one can dispute, and which the lapse of centuries has consecrated. The patriotism of the Swiss is well known in history; it has worked wonders for them, and even now it brings them from the ends of the world home to their native place."

All this "exceptional good fortune," as M. Laveleye terms the present condition of the Swiss people, he attributes to the fact "that ancient communal institutions have been preserved, and with them the primitive communal ownership."

THE SHAKERS AND SCIENTIFIC PROPAGATION.

EDITORS OF AMERICAN SOCIALIST:—The communication of J. G. Truman, of the North Union Shaker Community, Ohio, in your paper of July 18th, furnishes a gleam of light from a somewhat unexpected but most welcome quarter. From intimations privately given me, years ago, by thoughtful members of the Shaker fraternity, I had hoped that this peculiar people would yet find that their chief mission to the world lay in the direction of the improvement of the race through a wiser generation. But this statement of Mr. Truman is the first public recognition I have met with, on the part of any member of that body, of any such idea.

It seems to me that these people possess peculiar advantages, in several respects, for entering upon such a work; and it has seemed not improbable that they have been providentially raised up and disciplined for it,—though perhaps, as a body, wisely kept in ignorance of such a purpose until the proper time shall have arrived.

In this connection, permit me to transcribe a passage from a small treatise on PRE-NATAL CULTURE, written by me some years since, but not yet published, in which this matter is alluded to. It occurs under the heading,

"REGENERATION SHOULD PRECEDE GENERATION."

"'Like begets like,' as a general law, because, doubtless, in that most wonderful and mysterious process, the elaboration of the human germ—one portion (the positive) in the male organism, and the other (the negative) in the female—by a chemistry too subtle for human analysis, the actual elements or essences of every part of one's being, physical, mental and moral, are extracted and compounded, in infinitesimal yet potential quantities, to be reproduced in the new being created by their union. If the taint of physical disease, of mental unsoundness, or of moral obliquity, of any sort, lurks in the system of either parent, it is liable to be infused into the germ, and thus to be reproduced after its kind.

"This being so, the importance, on the part of both parents, of attaining purity and soundness in every department—or of what in religious phraseology is termed 'regeneration' and 'sanctification'—before reproduction is attempted, will be apparent to every one. When once the germinal elements of disease and of moral evil are extirpated in the parents, they cannot be transmitted to the child, and the latter will then be spared the painful process of purgation which otherwise is necessary. This should be a strong inducement to every parent to attain this condition.

"It is the notion of many good religious people—of those called Shakers in particular—that when men and women have become truly 'regenerated' they should and will have nothing more to do with generation. They will then leave that noblest and most Godlike of human functions to such as are still 'in the flesh,'—that is, unregenerate. The common-sense truth, on the contrary, would seem to be that not until people have been regenerated are they fit to undertake generation. The offspring of truly regenerate parents may be expected to be 'regenerate from the womb'—that is, their spiritual natures will be so quickened *before birth* that, if properly nurtured, the spiritual in them will assume the ascendancy in early childhood, and maintain it through life. Such children will be 'born of the spirit' at the outset, and not solely 'of the flesh,'

"Were the Shaker Communities of this country intelligently to make the highest use of the spiritual culture and purification which they claim to have attained, by reproducing it in offspring born under the favorable material conditions which their ample wealth would enable them to provide, they might introduce a nobler type of humanity, and thus contribute immensely to human improvement. Instead of this they waste their powers largely in comparatively futile endeavors to make over such miserably generated specimens as chance to fall into their hands, chiefly 'conceived in sin and shapen in iniquity,' while their once rich and flourishing Societies are said to be dwindling in numbers, in some places having not enough efficient members even to care for the property they possess.

"To resume: Let us ask ourselves, what right have we to transmit to others—to the dear offspring which every true parental heart yearns to bless with every good and to guard from every evil—what right have we to inflict on them the ills and weaknesses, the vices and meannesses, which mar and deform our own lives? If we allow the desire for a momentary gratification to overbear all these considerations and impel us to give origin to a new life regardless of *its* best interests, what else may we expect than that the being thus begotten in our likeness will, when it comes upon the stage of action, prove equally indifferent to *our* interests and those of others? Such, alas! is the general characteristic of the children of humanity to-day. 'A corrupt tree cannot bring forth good fruit.'"

The treatise proceeds to show that the law that "like begets like" is subject to modifications, which admit of indefinite improvement in offspring, under right conditions, to parents who earnestly aspire and consistently live to that noble end. But I will not trouble you with further extracts.

I trust that when there are men and women fully prepared to enter upon this holy work of scientific and spiritualized propagation, some of our Shaker Societies will be ready to "provide the better conditions" of which Mr. Truman speaks.

Yours for human improvement,

Ancora, N. J. A. E NEWTON.

FROM A SHAKER ELDER.

North Union, Ohio, July 30, 1878.

EDITORS AMERICAN SOCIALIST:—In your issue of July 18th I see an article headed "Shakerism" hailing from this Society. As an Elder of the Society I take exceptions to the article where it states that "The indications are that in the future their organization will be so extended as to throw their protection over the work of generation, so as to produce a better race upon the earth. Scientific propagation of men is no more incompatible with their religion than is the scientific breeding of horses and cattle, which they now practice," etc., etc.

J. G. Truman is a novitiate member of but a few months' standing; hence can know but little of the past, not much of the present, and for such an one to judge of the future of our Society, to say the least of it, indicates an unusual amount of immodesty. To predicate an opinion because we attend to the proper breeding of our animals, that hence in the future we will throw our protection over the works of generation in man, indicates an unusual stretch of fancy, and is entirely unauthorized by the intelligent members of this Society. Nay; there are no indications that the Shakers will ever undertake the protectorship of man in the generative order, to control those works by scientific or unscientific methods.

WILLIAM REYNOLDS.

"SOCIAL ECONOMY."

The leading article in the last number of *The Labor Balance* is by T. Wharton Collins, and entitled "The Two Economies." The writer regards the science of wealth as divisible into political and social economy; and political economy he declares to be the gospel of mammon, while social economy is the science of charity, "the science of equitable exchange, the distribution of the wealth produced by the labor of all, according to the principle of neighbor love." Political economy as thus understood, he shows, teaches that self-interest is above all virtues; and this fact, he says, is made apparent in every work on political economy. Thus John Stuart Mill, in his definition of the science, limits it to that "universal object of human desire," the acquisition of wealth. Bastiat says moral science "leaves to political economy only the cold domain of self-interest." Sismondi and others "would fain introduce considerations of pure morality; but in doing so they are decidedly cautious." Mr. Collins neglects, however, to strengthen his position by reference to Adam Smith, the reputed father of political economy, who found it necessary, in endeavoring to cover the field of human actions and motives, to publish two distinct treatises—"The Moral Sentiments," and "The Wealth of Nations." In the former he investigated the sympathetic part of human nature; in the latter, the selfish part—keeping the two lines of investigation entirely distinct. (See Buckle's "History of Civilization in England," pp. 340–'48.) In one work the author assumed that sympathy is the great regulator of human affairs; in the other that selfishness is the primal motor and balance-wheel. As Buckle shows, each work is the complement of the other, and each very imperfect when considered by itself as covering the whole of human thought and action; for no one is wholly governed by one set of impulses. And if either is to be regarded as primal or dominant, it should certainly be the sympathetic for civilized and Christianized societies. We must go far down in the scale of nations before we find those who are wholly or even mainly controlled in their relations by selfishness; and, as everybody can see, the tendency is everywhere toward giving the sympathetic motives more scope and power. Hence the unsatisfactory character of the present systems of political economy—they are for the most part practically obsolete, wholly inadequate to cover and determine the questions constantly arising concerning the relations of man to man—man to society—labor to capital; for they assume that man even in his best estate is dominantly selfish, and

so will ever remain. We need a new system of political science—based mainly on the higher principles of love, brotherhood, justice—a system which shall include both the personal and sympathetic elements of human nature. Then we shall not need to distinguish, as Mr. Collins has done, between *political* and *social* economy; but in the mean time it will be well to make the distinction, and give prominence to the characteristics of true social economy as contrasted with that political economy which is "the gospel of mammon." Here are a few of the points Mr. Collins mentions as peculiar to social economy:

"Social economy starts from and applies the grand equation given in the divine law, 'Love thy neighbor as thyself,' in order to solve every question of property or earning.

"It unmasks the sophisms and subterfuges advanced, in order to make the desire of riches the sole motive and sanction of economic action.

"It proposes the renouncement of that desire.

"It points out the way to a vast and glorious increase of social wealth, and to the equitable distribution of this wealth, through obedience to the precept, 'Seek ye first the kingdom of God, and his justice;' and through reliance on the promise that then 'all these things will be added unto you.' (Matt. vi. 33.)

"It induces the formation of Communities having 'all things in common,' or the coöperative exchange of labor and its results agreeably to truly equitable and invariable rules.

"It distributes production so that 'every man shall receive his *own* reward according to his labor.' (1 Cor. iii. 8, 9.)"

AMERICAN SOCIALIST.

THURSDAY, AUGUST 8, 1878.

Mr. Truman's communication on "Shakerism" published in the American Socialist of July 18th has attracted no little attention. It has been received as evidence that the Shakers may yet loosen their bark from its ancient moorings, and set sail again on the stream of Socialistic progress. (See Mr. Newton's communication in our present number.) But the letter of Elder Reynolds (also found in our present issue) dashes all such hopes to the ground. He takes exceptions to the positions of Mr. Truman, and tells us that his associate is not authorized to commit the Shakers to any such change of ideas or policy as is outlined in the article on "Shakerism." And now we will tell our little story about that article. When we first received it, we questioned the expediency of publishing it, and so wrote to Mr. Truman, who replied urging its publication on the ground that the Shaker Elders "were *very much pleased with it*," and "*offended*" when informed that we had any hesitation about publishing it. We then gave it to the printers—concluding that it was on the whole quite a good article. We think so still. But Elder Reynolds thinks differently, and we shall have to let our North Union friends harmonize their differences in their own way. We will, however, say in this connection that we prefer to publish only such communications emanating from Shaker Societies as are fully authorized.

THE NEW RELIGION.

VI.

The question will arise in some minds—*What has this discussion of The New Religion to do with Socialism?* We will devote the present number to answering this question.

Our readers well know that we are not of the party that think Communism or close Association of any kind can get along without religion. We have, indeed, given to the non-religious party the freedom of our paper, and we have endeavored to encourage all forms of honest Coöperation and Socialism, without reference to religious differences; but at the same time we have not concealed our private belief that earnest religion of some kind is essential to successful Communism. Nor have we failed to make it manifest, whenever we have taken part in the Socialistic discussions of the paper, that in our opinion the religion which is to lead Socialism on to its final triumph is that which spontaneously developed Communism on the day of Pentecost, and which Paul organized into mutual-insurance companies all over the Jewish and Roman World. (Our position in this respect is shown in the subjoined collection of extracts from the past volumes of the Socialist.)

Nevertheless, while thus manifesting our own private views, we have conscientiously adhered to our original plan for the paper, which was to make it an exponent of universal Socialism, turning only such incidental attention to religion as seemed unavoidable, and no more to our own religion than to others. But we have now, or think we have, some special reason for presenting a systematic series on religion; not with any idea of changing the character of the paper so as to let religion supersede or encroach upon Socialism, but because the progress of thought in the paper and among our constituents seems to us to have reached a point where Socialism itself is calling for religion of some kind as a practical necessity.

The situation is this: The discussions of the last few years in the Socialist and other papers, in connection with the great spiritual movement which we have called the Tidal Wave, have excited deep and extensive interest in Socialistic theories, and this interest has constantly developed a longing for practical experiments. We are in some sense the fuglemen of this excitement—the center to which it looks for impulse and guidance. Enthusiasts on all sides are urging us to show them what to do. Some would have us enlarge the membership of our present Societies; others call on us to send abroad missionaries and inaugurate new Societies; still others ask us to assist their incipient experiments by our counsel and visitation. In these and other ways a steadily increasing pressure of responsibility for practical measures is crowding upon us.

What are we to do?

Shall we ignore this pressure and go on stirring up the longing which generates it, leaving people to find their own way by the hardest experience? Shall we stand by in silence and see honest enthusiasts engage in experiments which we have no confidence in?

We know of but one way to found Communities, and that is, to begin with a strong body of men earnestly devoted to Christ and the heavenly life. That is the way we began. If other people think there is another way, they must try it on their own responsibility. When they call on us to help them they must take such help as our experience enables us to give; and that means that they must let us show them the religious foundation on which we have built.

That is what we have in mind to do in these articles. We are confident that a religion is ready to be evolved which will match the new development of Socialism, and unite all parties, from the most uncompromising Scientist to the most devout Mystic. That seems to us to be the next stage of Socialistic advance. But we are in no hurry; and we take this occasion to say that if any considerable number of our readers will notify us that they think this series is, or is likely to be, a divergence from the proper purpose of the paper, we will stop it. Only we notify them that they must not call on us for advice and help in their practical experiments; and also that sooner or later—probably as soon as 1880—we shall change the programme of our paper, and put Religion in front of Socialism.

Paragraphs from past Discussions.

RELIGION THE BASIS OF SOCIALISM.

We maintain that the afflatus of Christianity, leavening the whole world from the day of Pentecost till now, is the main cause of Socialism.—*March* 30, 1876.

Christianity *is Communism;* its very essence is reconciliation and union with God; it is not a creed, but an afflatus; and an afflatus is a vital infusion making many become one. The original Christian afflatus introduced Communism of property; all of Paul's teachings in regard to the indwelling of Christ in believers and in regard to the church being the body of Christ, imply vital Communism as the very constitution of Christianity; hence all the churches of Christendom, so far as they have the actual afflatus of Christianity, are already in a vital sense Communists, and are under an inevitable persuasion and gravitation toward Communism in every sense. In a true revival it will be as easy and natural for any church to pass into Communism of property as it was for the believers on the day of Pentecost; and we expect that universal Communism is coming in this way.—*Dec.* 6, 1877.

The present false, disorganized state of society is the natural and necessary result of the universal selfishness and consequent separation and antagonism of interest that prevail among mankind; and before Communism can be permanently successful it must have some central bond of unity, sufficiently strong to overcome selfishness. The mere desire to avoid the evils of present society and realize the benefits, the pleasures and happiness which Communism can give, will never furnish any such bond of union. This is in reality only a refinement of the selfish principle. A self-sacrificing devotion to Communistic principles may answer for a time, but the only thing that will prove thoroughly effectual is religion. A sincere recognition of the Creator, and a hearty, lively devotion to Him as the "true God," however crude and imperfect it may be, has a powerfully neutralizing effect on selfishness, and furnishes a common interest and a common center around which sympathetic hearts can gather and become united. It is at once a common bond of unity; and the mutual love which it engenders is a guaranty to all that the separate, individual interests of each will be properly cared for.

But there is a still stronger reason for considering religion as the grand element of success in Communistic enterprises. The lack of sympathy and brotherly feeling, or more properly the alienation existing among men, is the result of their alienation from God, and before they can legitimately expect true fraternity and community among themselves it will be necessary to go back to the original source of the difficulty and come into loving, harmonious relations with God—into loyal union with Him—and this will necessarily produce true Communism with each other. In Him they will meet.

In this work Christ has led the way. He laid the foundation of a true, perfect state of Communism, by first perfecting his obedience and loyalty to God, and then laying down his life for his brethren; and now he stands ready to pour out his spirit and life upon all who will receive it and walk in his steps.—*Mar.* 21, 1878.

From whence comes this modern interest in Socialism? What is the invisible influence that is lifting Socialistic interest and discussion into a wave that may yet roll over all mankind? Is it not from the same source that opened the heavens on the day of Pentecost and poured out the Holy Spirit on the followers of Christ? Is not the old afflatus that made all its subjects "of one heart and one soul" again flowing into the world, and pervading the whole spiritual atmosphere? The work that was done on the day of Pentecost was for all time. The channel that was then opened for the Spirit of the Heavens to flow into humanity from Christ has never been closed. The afflatus that worked in the Apostolic age organized its subjects into an immortal brotherhood. It carried that brotherhood into the invisible world and made them kings and priests of Socialism—of love and the resurrection—forever. It made them the center and civilizing generators of the solidarity of mankind. They have never lost their interest in this world. They have watched over it and guided its history and its fortunes. They are pledged for its conquest. Through them, and through the record of their life, their work and their principles, the old afflatus of Pentecost has been brooding upon the world. As the civilization of men increases, that afflatus finds hearts more and more receptive to it, and its presence becomes more sensibly prevailing. It enters into and modifies the thought, the aspiration and the emotion of the age. All over the world men have been praying for years upon years, "Thy kingdon come, thy will be done, on earth as it is in heaven." From millions of hearts and lips has been going forth the petition, "Pour out thy Spirit upon us." Who can tell of the unuttered longings that have sought the heart of heaven from the prisoners of the social hells of the present, from suffering women, from little children, from innumerable working and weary hearts—for deliverance. Have not these entered into the heart of God and the great Community around him, until the conditions of influx have come and the day of a new Pentecost is at hand?

Others may look elsewhere for the source of the pervading afflatus and the incoming "tidal wave"—for the causes of present and impending changes. We shall not. We recognize the returning wave of New Testament Christianity, a new baptism of the Holy spirit, a new birth of Apostolic *Koinonia.*—*June* 15, 1876.

If we study the facts of the past and the present, evidences of the inseparable relations of Socialism and Spiritualism multiply on every hand. We see, in the first place, that the very beginning of Socialism in this world was the direct result of influences proceeding from the invisible world. There would have been no Communism of property among believers on the day of Pentecost had not the Spirit of God first touched their hearts with power. The same agency that converted three thousand souls made them of one heart, and swept away all claims of individual ownership. The entire transaction was a spiritual one; the power which accomplished it "came upon them,.... as of a mighty, rushing wind." So that for that great first manifestation of Communism at least we are indebted to the invisible world, or, in other words, to Spiritualism.

Then, secondly, it is to be noted that nearly or quite all the successful Communities of the present day

recognize their connection with an afflatus from the spiritual world, and their dependence upon it for guidance and success.

Thus Shakerism bases its entire system of Socialism upon its Spiritualism. * * * The great Amana Community have had a succession of mediums for their leaders, and are to-day governed in all important affairs by the word of counsel which comes to them from the invisible world. * * * The Rappites, Zoarites, and Aurora-Bethelites, all claim to sustain some intimate relation to the spiritual world—to have received their peculiar doctrines by the aid of inspiration in the past, and to be guided in all their important affairs by higher wisdom than their own.

Not only do the different Communities claim a spiritual origin, but it is a matter of fact that many or most of them had their birth in revivals. A genuine revival of religious earnestness preceded the organization of the Shaker Societies in nearly every instance. This was as true of Enfield, Harvard, Canterbury, and other eastern Societies, as of those gathered in the midst of the great Kentucky revival.

Perfectionism, which furnished the material for the Putney, Oneida and Wallingford Communities, was an outgrowth of the great revival of 1834, and its Communities have all been located on old revival ground.

And it cannot be doubted that revivals have prepared the way for both Spiritualism and Socialism. In fact, Revivalism and Spiritualism are esssentially identical. They are both outbursts from the invisible world. They both lift men above mere material things and subject them to influences that are supernal. * * *

Thus it is plain, not only that Socialism and Spiritualism are closely connected, but Revivalism and Spiritualism also; and further, that all three are coöperating in effecting the grand result desired by Revivalists, Spiritualists and Socialists, namely, the unity of the whole human race, visible and invisible.—*Nov.* 2, 1876.

SOCIALISTIC NOTES.

The Grangers are taking practical interest in coöperative fire insurance.

Members of the order of the "Knights of Labor" emphatically deny the rumor that a general strike has been ordered for the 15th of August.

Speaking of the English Premier lately Thomas Carlyle said, "Either he has bewitched the Queen, or the Queen has bewitched him, or they have bewitched each other."

In France wealth is steadily increasing while population remains almost stationary. In Germany population increases faster than wealth, nearly three children being born there to two in France, and consequently the people are poor.

Socialists in New York city have passed a resolution to the effect that the present hard times are due to the ignorance of the people. We are not told on what particular points they need enlightening, but presume the merits of the population question and of Communism were intended.

The next congress of the English Social Science Association is going to discuss the question, "What are the causes of the present depressed and stagnant condition of industrial enterprise, and what are the best remedies?" The question is wide enough to admit of any amount of talk.

The Coöperative Farm and Factory at Williamsburg, Kansas, is, under the able superintendence of Charles Sears, achieving substantial success. His responsibilties are increased by the absence of his colleague, De Boissière, now on a visit to France to attend the Exposition and further the interests of the silk factory.—*Exchange.*

Dennis Kearney, the leader of the Workingmen's Party of California, has arrived in Boston, where his mother resides. Until recently Mr. Kearney was a drayman in San Francisco. The labor agitation drew him out, and he proves to have a good deal of oratorical power. He is in earnest in advocating reform by means of the ballot. He hates the Chinese, and means to exclude them from this country if possible. It is yet too early to say how much influence Mr. Kearney will have here in the East.

Under date of July 17th the London *Labor News* gives a list of "strikes and lock-outs known at time of going to press." In this list the following trades are mentioned as in trouble in various localities: Nailmakers, plumbers, joiners, brickmakers, curriers, masons, shoemakers twiners, painters, compositors, wagon-makers, colliers, plasterers, fitters, carpenters and joiners, tailors, boiler makers, West End bootmakers, and miners. This list is not spoken of as if it indicated an unusual disturbance in merry old England, where all the trades are organized into unions. Americans would think affairs were in a bad way if they had that number of industrial quarrels on hand at one time.

Rev. Dr. Philip Schaff has been visiting in Utah. The *Sun* reports him as saying that some of the unbelievers there regard Mormonism as steadily increasing and consolidating, while others see disintegration and growing infidelity. Dr. Schaff thinks that most Mormons are living in monogamy, although they hold to the doctrine of polygamy. "The Mormons," he says, "dress and look like other people, and present the aspect of an industrious, temperate, and prosperous Community. I have seen as healthy children here as anywhere else. The Territory is well governed and free from debt, which is an exceptional recommendation. Even a bad religion in politics seems to be better than none."

Mr. Moncure D. Conway, writing from London to the *Cincinnati Commercial*, says:

"The question of increase of population in this country is a terrible one, an urgent one. At this very moment Lancashire is engaged in a fearful war between labor and capital, and its fundamental cause is the recklessness with which the population spawn children, half of whom must be paupers. The swarm of laborers competing for work has already nearly run women off the track, and thousands are taking to the street to avoid starvation. The reduction of ten per cent. on which the masters in the cotton trade insist, implies semi-starvation to multitudes, and these are now burning down the mills and mansions of their employers—have within the last three days destroyed £50,000 worth of property, and half killing policemen and others, all because the struggle for existence has become a civil war. The Malthusian question is up, and nothing can put it down; it must and will be discussed, although there may be other imprisonments added to that of Daniel Truelove, the philanthropist, now in Newgate gaol."

The committee appointed by the House of Representatives to investigate the causes of business and industrial depression, is now holding sessions in New York. On Friday last representatives of the Socialistic Labor Party appeared before the committee and discussed schemes of coöperation and a more paternal government. A Mr. Bartholomee wanted to see all coöperative societies established in different trades under Government supervision. He would abolish private property and have no accumulation by individuals. If a man received more than he wished to spend let him turn the balance over to the Coöperative society. It is rather a striking feature of the times that such prominent legislators as Messrs. Hewitt, Rice, Thompson and Boyd are listening carefully to such plans, their duty being to report to Congress.

The late elections in Germany were remarkable on account of the great interest shown by the people, as evidenced in the very full vote. In Berlin and some of the larger towns from eighty to ninety per cent. of the full vote was polled. Notwithstanding the large number of its leaders, editors and writers who had been arrested and imprisoned before the election, the Socialists put on a bold front and cast a larger number of votes than ever before. In Berlin their vote was nearly double that of last year. But they did not elect a greater number of representatives to the Reichstag than in 1877, on account of the extraordinary efforts made by the Government and the political parties opposed to them to defeat them. This accounts for the total vote being so large. All parties displayed nearly their whole strength. A notable feature of the elections was that Von Moltke, Dr. Falk, and Prince Bismarck's son, who were candidates, were rejected by heavy majorities. The party known as the "National Liberals" seems to have made the greatest gains, but it is hostile to the Socialists.

LABOR AND STUDY IN COMMUNISM.

From Wright's "Principia or Basis of Social Science."

Communism makes industry attractive, and makes study a "Kindergarten for adults:" and accomplishes both these results, by acting on labor and learning *both together*, and by allowing plenty of rest. Because the alternations of labor, study and rest, are nature's alleviatives for a healthy and useful life. All the other usual suggestions for "attractive industry" only stimulate feelings utterly at variance with the highest human morality. The thing to be done is to banish pride, emulation, selfishness, and trifling play; and then to make all labors and all studies so interesting as to be like amusements, getting people to love them; but not compelling any to perform them, only *when* willing to.

To make labor attractive is certainly possible; because the successful Communes generally give it as their experience, that they usually have no difficulty whatever in that respect. See Horace Greeley's account of this peculiarity. Education can also be made attractive. The science of education has succeeded in making the training and studies of children delightful to them. The Kindergarten, object-teaching, teaching the concrete earlier than the abstract; the simplified reading-books lately invented, the discovery that children love great ideas in simple words, elective studies, especially in the more advanced; all these things have proved learning to be, and made it, no longer a misery, but a pleasure. And our theory gives good prospect of success, in making both education and labor interesting; because it joins the two, and thus increases almost indefinitely the variety of choices of the changes.

The following may be given as an outline of the principles, whereby labor may be made attractive. First, Negative ones; Second, Positive ones.

First, the Negative ones consist in: Removing the causes of idleness, namely, infirmity of body; inapplication of the mind; carelessness of youth and habit; false pride against work, especially as compared with virtue; false opinion that labor is a curse; early expectations, training children among the idle and vicious; financial and civil instability, disturbances, and changes.

Second, the Positive principles of making labor attractive consist partly of inducements for both Education and work. These inducements are variety and change of each, and from work to study, or *vice-versa*, alternations of rest and labor. These make both work and study interesting, by their accompaniments, by their abundant instruments, by their healthful places, arrangements, and methods; and by their times and seasons; and by giving to each and all, the studies and labors which *they* would perform most *cheerfully*. But every person able to work manually should do enough of it to uphold its honor and dignity; as also to promote his health without being compelled to resort to amusements. He or she who despises labor, ruins the Community. Add sufficient compensation, and thereby social power and votes; and in the early stages, perhaps, honors and grades. As far as possible, have all things done in company with other persons, and sometimes with both sexes, and accompanied by the children, they also working when practicable.

The changes, when merely from one kind of work to another, may be made very various, as for instance; from out-door to in-door; from sedentary to ambulatory; from quick to slow; from easy to heavy; and from nervous or sensitive to muscular. Make people happy whilst AT their work; and give them sufficient motives, such as compensations, honors, just power, dependent families, duty, etc.; and then make their subsequent rest also happy; keep them healthy and temperate, not precocious, nor with too much confinement to books or otherwise—and treat contempt of labor as the crime it really is—and labor will become fully attractive.

Communism is true economy, because it introduces division and distribution of labor in domestic and household affairs; and because it purchases by wholesale; and because it has its dwellings, work-shops, stores, recreation-halls, and church, all on the same ground and in close contiguity; and because it makes labor attractive, and makes learning pleasant, and because it banishes extravagant and fashionable expenditures.

CEREBRUM ABDOMINALE.

XX.

Paul did not talk about the heart and the head, but he talked about *power* and *wisdom*, which is all the same, as we conceive. It is courage and reason in Plato's language, power and wisdom in Paul's, the heart and the head in modern speech. Power pertains to the heart, wisdom to the head. The heart glories in power, the head glories in wisdom. Paul's idea may be studied in his first epistle to the Corinthians, first and second chapters. He does not formulate, but shows plainly enough that he understood well the distinction and relation between the brain and the spiritual center. He says he preached not with "wisdom of words," but with the "power of God;" and again, "not with enticing words of man's wisdom, but in demonstration of the spirit and of power." Notice the points in the following passage:

"The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, the power of God and the wisdom of God."

The Jews require a sign, that is, a manifestation of power, miraculous proof; the Greeks seek after wisdom, that is, intellectual proof, scientific demonstration. The Jew then is governed more by his heart, and the Greek more by his intellect. For confirmation of this fact compare historical characters in the Bible with those in Plutarch, for instance. The first are distinguished by faith, the last by reason. Assuming that the Jew is stronger in heart, then it follows according to the drift of these articles that he is the superior race, and this agrees certainly with the drift of the Bible. In the microcosm of that book the Jew is the heart of elect humanity. And is he not now the heart of the civilized world? He is like the heart in its invisibility or centrality—in its grand property of *power* (see T. L. P.'s article in last SOCIALIST)—in its witcheries with high art. On the stage, which may be called the very throne of emotion, the Jew and Jewess hold the sceptre.

Another point in the passage quoted: the gospel is a stumbling-block, that is, a cause of offense and indignation to the Jew; but foolishness, that is, a cause of contempt, to the Greek. It is the heart that is indignant, and the head that despises.

Another point: To them that are called, both Jews and Greeks, the gospel is the power of God and the

wisdom of God; that is, the heart and head are reconciled in its true reception.

Among the Jews of history, David has attracted our attention for his wonderful heart; but the typical character of the ancient race culminated, we think, in the Jew Paul. He was a "Hebrew of the Hebrews" in his emotional development. Take in the impression of his whole career, and what is it but the propulsion of a tremendous energy at the pit of the stomach—the comet-sweep of a burning heart? Which most to admire, it were hard to tell, his large-heartedness or his soft-heartedness, the courage of his heart or its sensibility, its strength of will or its tenderness of affection. We wonder now at his irrepressible buoyancy, his contempt of danger and suffering, his masculine nerve; and now at his womanish tears, his trembling and weakness, his abandon to feeling and the endearments of doting love.

Here is one showing of his heart: writing to the church at Corinth, he says:

"Behold, the third time I am ready to come to you; and I will not be burdensome to you, for I seek not yours but you; for the children ought not to lay up for the parents, but the parents for the children. *And I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved.*"

Take the last sentence, and you may search through the language of sentiment all the world over to find another combination of words equal to that, as an expression of love. Reduce it and dilute it half, and then it is stronger than any Romeo ever conceived.

Here is another of his outbursts:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost; that I have great heaviness and continual sorrow of heart, for *I could wish that myself were accursed from Christ* for my brethren, my kinsmen according to the flesh."

We might multiply quotations to show the wealth and quality of Paul's sympathies, but refrain with two more, both taken from his letter to the Philippians. Hear this:

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

Feeling, feeling, feeling. Consolation, comfort, fellowship, bowels, mercies, joy, love, all in one breath! And again:

"Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."

What effervescence of affection and what brooding care in both passages!

Paul had no wife or family, but he was father and mother, husband and nurse, and if there is any other synonym of affection, he was that, to the Primitive Church, and what come of his mighty heart-power the reign of Christianity attests.

One thing occurs to us to say. Intrigue is monopolized by the bad heart almost entirely. It is not supposed adaptable to the good heart, and the average good heart is not able to use it, but an extraordinary heart can use it. We have seen two or three persons in our life who had hearts big enough and good enough to use intrigue aright, and the social effects were charming. They used it unselfishly, to do good and make others happy. You may call it *tact;* it was more than tact, it was scheming and artifice. The love of intrigue is natural and innocent, but it is so rarely combined with beneficence we are apt to think it essentially vicious. The combination seems impossible only, as we said, in extraordinary hearts. It existed in Paul's. He was an intriguer of the right sort. He was full of the cunning of love. Cunning is an instinct of love. One good study of Paul's heart is the passage in 1 Corinthians 11: 19–22, beginning, "For though I be free from all men, yet have I made myself servant unto all," and ending, "I am made all things unto all men that I might, by *all means*, save some."

Another study of Paul's heart is his description of charity in 1 Cor. 13. We have there a conception of moral beauty which could only come from a heart as rare as Mendelssohn's musical sense, or Raphael's eye for color.

"And is this the way you leave it?" we hear Paul say. "Was my love for Christ's followers the propelling force of my career? No, it was love for *Christ* himself. Go over my history again and see." In fact, it is a history of his love for Christ.

A Jewish gentleman at Saratoga said to George Alfred Townsend in respect to the Hilton-Hebrew war of last year: "Our people had neglected homes and home cultivation too much, and were becoming a hotel race. Every third man to be seen at Saratoga was a Jew. As most of the Jews in America are German and French, they liked the open air-habits of the Saratoga hotels, and for a fashionable summer sacrificed permanent residences and domestic culture. The attack made on us at Saratoga has disinclined many Hebrews to hotel living and herding together. Mr. Seligman, for example, is living in a small cottage at Long Branch, with his family. I think, therefore, that, like our other persecutions, even this wholesale discrimination will result in greater sobriety and refinement for us."

HEBREW SOCIALISM.

It is perhaps thought by some of our readers that we take too great an interest in the Jews; and that our discussions about them have little or no connection with Socialism. But to our mind the Hebrews are very intimately connected with Socialism. Through them, "as concerning the flesh, Christ came." Through them, also, as concerning the flesh, came Christian Socialism. It is true that late researches into the history of primitive society show that Socialism in some form is of far-back origin. Before Abraham journeyed from Mesopotamia there was Socialism. Perhaps it has always existed, and came with our first parents from the primeval Eden. But the practical Socialism which the history of primitive society reveals to us was, at best, but fragmentary and imperfect. It made, as in India, and among the Slaves and ancient Germans, a form of the communal family and household and a common ownership of property. But it did not make *vital society*. It did not lift mankind into the holy land of universal brotherhood and unity as revealed in the last prayer of Jesus, in the last epistle of John, in the personal life of Paul and the Primitive Church. This consummate fruitage of human life and development was an outgrowth from Hebrew life-roots, and was part of the fulfillment of the Abrahamic Covenant—"in thy seed shall all the nations of the earth be blessed."

The fact that the Supreme Providence which is conducting the affairs of the race chose that Jesus Christ should be manifested through the Hebrew stock, and that through him the Socialism of Heaven came "to the Jew first," and through the Jews to the Gentiles, must forever invest the Hebrew people with the profoundest interest to every genuine student of Social Science. "The gifts and calling of God are without repentance," *i. e.*, unrepealable, and this gift of being the mediums of the highest Socialism to the world remains the inalienable inheritance of Israel. The Hebrews of to-day, of yesterday, and of all the centuries since the destruction of Jerusalem, may not have understood their highest calling, nor have appreciated the priceless function of their race. They may have stumbled; and "through their fall salvation" may have "come unto the Gentiles, for to provoke them to jealousy," as Paul reasons. The active mediumship of the New Testament Socialism may have passed to the Saxon race. But the Jews are still heirs of the gift; and the days come when they may again resume its exercise. "If they abide not still in unbelief, they shall be graffed in: for God is able to graff them in again." And will not the "harvest home" of mankind come when the Jew again resumes the mediumship of heavenly Communism and vies with the foremost of all other nations in filling the earth with brotherhood and unity? "If the fall of them was the riches of the world, and the diminishing of them the riches of the Gentiles; *how much more their fullness?*" "If the casting away of them be the reconciling of the world, *what shall the receiving of them be but life from the dead?*" The Jew has been the hero of the drama of human history, and the Gentile the heroine. In their final marriage in resurrection Communism will come the climax of the world-long drama.

But aside from this view of the Hebrews' relation to Socialism, there are enough of the ordinary features of Socialism connected with their present life and their history to give them conspicuous interest to Socialists. Socialists are or should be Stirpiculturists—believers in race-culture, in the perfectibility of man, in the highest, purest, most scientific human breeding. Well, in the Hebrew race we have the most perfect example in all history of stirpiculture on a national scale. Originating from a selected stock, segregated through their early history from other nations, breeding in and in with limited crossing from other stocks, subjected to peculiar educational and disciplinary influences, they were by all these causes made the foremost race of all the world. They became, in the words of one of their greatest men, "a chosen generation, a royal priesthood." In their highest line of development, culminating in Mary of Nazareth, their life opened to the heavens, and became the medium of the manifestation of the Son of God. As a people they became the most vital, healthy, renascent and enduring the world has known. Suffering could not crush them, persecution could not blot them out. Scattered and peeled, rooted up and overturned, ever the promise has followed them, "Though I make an end of all other nations, I will not make a full end of thee." All countries have become their home, all climates their dwelling-place. On most of the noblest lines of human effort they have won distinction and royal fame. Captured, they soon sit in their conqueror's gate, with the golden chain of favoritism and authority hung about their necks; their daughters become the queens of world-wide empires. Robbed and scorned in one generation or century, in another they become the chief bankers of a continent, of the world. The world has "asked of them a song," and though "in a strange land" they could not give "one of the songs of Zion," they have replied with a Mendelssohn, a Rossini, and a Meyerbeer, a Rachel and a Grisi.

A people with such an origin and with such achievements on its record cannot but have Socialistic features worthy of note. Its stirpicultural origin and career must themselves have created Socialistic elements of the most important character. As a matter of fact, therefore, we see among the Hebrews a manifestation of *national brotherhood* not found among other peoples. Nothing has ever been able to break their common national kinship and sympathy, their common religious devotion. From the highest Jew to the lowest, from the most enlightened to the most ignorant, they are pervaded and united by the Socialism of a common destiny. See how the spirit of it has flashed forth within a year, and through Beaconsfield and Rothschild checkmated their bitterest national enemy. Touch a Jew anywhere and you touch a fraternity which has its representatives in every land beneath the sun—the brotherhood of the Sons of Israel. Everywhere they recognize their common relationship. They care for one another far more than other races. Their poor they support—none of them are found in Gentile almshouses or prisons. They build hospitals for their sick. They have their benevolent societies to look after the unfortunate. Taken as a whole people, there is undoubtedly more practical Communism among them to-day than among any other people of like number. All their experiences as a people through the long years of their persecution must have taught them the great lesson of the value of human sympathy and brotherhood. With every man's hand against them the bonds of kinship and religion must have drawn them closer together. To none could they appeal for sympathy but to the heaven above and to one another. But if we go back beyond the days of scattering, to their experiences, institutions and organization, from the days in Egypt to Christ, we find all along causes whose outcome must have been Socialistic. Take the wonderful desert-experience under Moses. They entered it an imperfectly organized mass of freed people, fresh from a long slavery. They came out on the borders of Canaan, forty years later, a highly organized nation, knit together in tribal, social, military, governmental and religious bonds and sympathies. From a band of brothers who went down into Egypt hundreds of years before they had grown into a national brotherhood, numbering, if we may trust the record, millions strong. The same community of interests which gathered them around Joseph when they numbered only three-score and ten, now pervaded the mighty host which entered the promised land with Joshua. They were always the *Children* of Israel. If we examine their laws we shall find this fact of brotherhood constantly recognized and enforced. "If thy brother be waxen poor, and fallen into decay with thee; then shalt thou relieve him: yea though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." Two great national laws had they which had in them strong elements of Socialism. These were the laws establishing the Year of Release and the Year of Jubilee. Every seventh year was a year of release, every fiftieth a year of jubilee. What other nation ever took such long steps in the direction of Socialism as these:

"At the end of every seven years there shall be a release: every creditor that lendeth aught unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release: save when there shall be no poor among you."

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto the inhabitants thereof: it shall be a year of jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

Read these other laws:

"And when ye reap the harvest of your land, thou shalt

not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger."

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning."

"Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, *but thou shalt love thy neighbor as thyself.*"

A people with such laws as these in its national constitution has in it the seeds of Socialism. To plant the spirit of Socialism which was in these laws in the hearts of the people was one of the principal objects of the national chastisements to which they were subjected.

If we turn from the legal and historical records of the Hebrew people to the utterances of their prophets and poets we find the spirit of Socialism still more strongly manifested. Next to the love and worship of, and obedience to, God, the love of neighbor and brother is the burden and passion of Old Testament song and story. Here is one of the strains: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more." All the influences and persuasions of the long dispensation from Moses to Christ were for the purpose of bringing the Hebrews to the experience of loving the Lord their God with all their heart, soul, mind and strength, and loving their neighbor as themselves. The attainment of this experience is perfect Socialism. The final effects of the long schooling upon the national heart and life appeared on the day of Pentecost and throughout the Apostolic age, in the outburst of Christian Communism. The Holy Spirit came and the Hebrew heart blossomed into the highest Socialism. This great and priceless experience remains forever in the center of the Hebrew nation and life. The Jews of to-day and of the last eighteen hundred years may know but little about that central Kingdom of Communism that was harvested from among their ancestors in those great days; but all through the long centuries of suffering and dispersion they have been feeding their minds and hearts on the same records of history, law, prophecy and song which prepared their fathers for the Communism of Pentecost. The preparations of another Pentecost may be going on. The fiery touch of the Holy Spirit may again melt Hebrew hearts into the Perfect Socialism that will make Jew and Gentile, earth and heaven, Christ and all humanity, one.

Is it not for this great Socialistic consummation that the Jews are reserved? United by a common bond, yet scattered among all nations and in all climes, they are *God's Internationals*, bearing witness everywhere to his Providential control and connection with the race, illustrating through all their misfortunes and in all their prosperity the strength of a living tie of brotherhood—the outgrowth of their religion and of the undying inspiration of heaven that controls their destiny—as well as the fact of their stirpicultural breeding and kinship. When their hearts are again kindled with new life from the Most High and they again take up the radiant banner of Pentecostal Socialism they will carry it into all lands whithersoever they have gone, and fill the earth with the outposts of a Universal Socialistic Commonwealth.

THEO. L. PITT.

NEW COLONY OF WORKINGMEN.

From an eight-page circular which has been sent us, it appears that "The Laborers' Southern and Western Homestead Association," formed in Boston Feb. 5th, 1877, at a convention called for that purpose, have decided, "after a year of patient exploration," that the Cumberland Table-Land of Tennessee is the best place in which to locate a large colony, and are taking measures to push the project. The tract contains 400,000 acres, and is mostly covered with timber with sufficient openings for pasturage, etc. The location is described as exceedingly healthy—consumption and chills and fever being alike unknown. The tract is epecially adapted, we are told, to the raising of fruit, particularly the apple, which flourishes better there than in any other part of the South. The entire tract can be purchased for $50,000, which it is proposed to raise by creating and selling 10,000 shares at $100 each—the surplus money thus obtained after paying for the tract to be loaned to the settlers, $100 to each on an average—which is to be repaid in annual installments of $10 without interest.

In this way, it is estimated that 10,000 families can be provided with 40 acres each.

A manufacturing town of 12,000 acres, exclusive of streets and parks, is part of the programme.

It is intended to send as pioneers 50 families, who are to clear portions of the town site, so as to be ready for the great body of emigrants, who should start by the 1st of January, 1879.

As soon as 500 shares are sold the property is to be purchased, after a thorough exploration of the same by a committee of stockholders.

Colonists will need about $300, with which to procure one share of the stock, and provide for all necessary wants until their first crop is raised.

Corroborative evidence is given to sustain the claims put forth as to the healthfulness and fertility of the tract, including, a report of Commissioner Killibrew of the Bureau of Agriculture, Statistics and Mines of the State of Tennessee, who says:

Mountain grasses grow abundantly.

The land is adapted to the growth of cereals.

No soil in Tennessee produces garden vegetables of better quality or in greater abundance.

Besides apples, the grape is a sure crop, and strawberries, currants, cherries and plums grow aboundantly.

We have no other means of information than the circular before us. Those interested will apply to C. Stearns, Secretary L. S. and W. H. A., Boston, Mass.

CORRESPONDENCE.

Quebec, July 30, 1878.

EDITORS AMERICAN SOCIALIST: Quebec is emphatically a city of stairs and of angles; and the angles, like the stairs, are for the most part up and down. From the lower to the upper town it is climb, climb, and it is no wonder that the horses are generally poor. The hacks and "calashes" which they are compelled to draw are heavy, lumbering things. And then from the upper to the lower town it is down, down, until your knees ache with the pressure, especially if you chance to carry about with you one hundred and ninety pounds, as the writer does. For a military town, as Quebec is, it will do perhaps well enough; but for a commercial town, so far as convenience of getting about is concerned, it is a failure. And yet it has its attractions for crowds come here to see, to patronize the hotels and hack-drivers, and then pass on. The Montreal steamer which came down the river last night was crowded with passengers.

The points of interest here are chiefly historical, and as such unique. No one familiar with the early history of this continent can gaze upon the plains of Abraham, and the high bluffs which Gen. Wolfe, with his army, scaled to reach in Sept., 1759, and be indifferent. At present the place is marred by a penitentiary and race-course. A monument marks the spot where Wolfe fell. Montcalm also received his death-wound during the day of battle and died on the following morning. The identical house in which Gen. Montgomery was laid out after the battle of Dec., 1775, is still standing. It is an unpretending, low-roofed building, and well illustrates the style of architecture of that period.

One of the interesting things about Quebec is its antiquated appearance. With few exceptions everything has an ancient look. The steep and many-gabled roofs and the low one and one-and-a-half storied buildings beneath them, the gray stone wall which incloses the old part of the town, the very narrow and crooked streets, even worse in this regard than old Boston proper, and the rusty, unkempt state of things generally, make it easy to imagine that one is in a foreign country. The exceptions to this are to be found in the public buildings, among which may be mentioned the post-office, the local houses of parliament now erecting, the penitentiary, the Governor's house, the St. Louis Hotel (well kept, by the way), the asylums, both Protestant and Catholic for old women and orphans, several churches, the Institute of the Good Shepherd, a place of reform for harlots, the new skating-rink, etc., etc.

The citadel and fortifications are excelled, I think, only by those of Gibraltar, and are well worthy of an examination. The sentinels are courteous, and the interior is easy of access. With such a fort, together with the well-kept outposts of the walled town, Gen. Wolfe could never have taken the city, even though he had by such marvelous skill and courage gained the heights of Abraham, had it not been for his remarkable sagacity in enticing the unwary Montcalm by a challenge, to come out and meet him on the field in a square, open fight. This was the fatal blunder of the French Commander. The fortifications are *per se* really impregnable. The rock promontory called Cape Diamond on which the fortifications stand is sublime to behold. Indeed, the scenery generally is picturesque and even grand. On the Quebec side it is extremely rocky, rugged and rough; while on the Point Levi side, opposite, the slope is gradual, and with the expansive fields under cultivation the view is softening to the eye and beautiful to look at.

The water-supply of the city is brought some ten miles, and I understand is abundant. The population is mostly made up of Canadian French, and almost exclusively Catholic. There is a small society of French Protestants, the church of which was pointed out to me, but only one hundred members belong to it. Quebec has had its discontents and outbreaks among the working class of people this season; but at present I believe everything is quiet in this respect. The common people are non-progressive and inoffensive, and would not be apt to make trouble unless stirred to it by designing leaders.

H. W. B.

ONE THING AND ANOTHER.

Canada is all for Lorne.

It is going to be a pretty good year for all sorts of third parties.

The wheat crop in the Northwest has been injured by the heavy rains.

Now is the time for Bulgarians—and the Mahomedans are made to feel it.

The Pope works too hard—tries to do too much of that business himself.

Cardinal Alexander Franchi, Pontifical Secretary of State, died at Rome, Aug. 1.

General Butler has been to Mrs. Kearney's house to see Dennis. What d'ye spose is up?

The Marquis of Lorne has been made Governor-General of all the Canadas in place of Lord Dufferin.

Persons wishing to stay put after death can have torpedoes buried with them to kill the body-snatchers.

It is the old question, they say, whether the King or Parliament shall manage England and her affairs.

Gladstone barks pretty well and has a good many folks to cheer him, though he was the under dog in the fight.

The eighteenth division of the Austrian army crossed over from Dalmatia and occupied Herzegovina on the 1st inst.

The agitator Kearney isn't likely to be very agitating in Massachusetts. His cuss words don't reverberate at all.

Potter's Investigating Committee holds its sessions here and there as if he were a kind of judge riding the circuit.

I suppose you think that you could make a millenium—for yourself—if it only took one to make a bargain—and you were that one.

The British House of Commons has rejected Lord Hartington's resolution and sustained the Government by a majority of 153.

Judge Van Hoesen has decided that a man on a French flat may trundle a baby carriage in his room although he does disturb his neighbors.

The Tennessee lawyers will get their fees out of the assets whether there is anything left for you or not. Their Chancery Court has so decided.

The Democrats of South Carolina have renominated Governor Hampton. They want to have the President forgive those illicit distillers.

Get you a cast-iron stomach and a brazen nose, and then you will find that the opposition of the newspapers is all that you need to carry you right along.

You mustn't think that the Democrats are not getting any comfort out of that Investigating Committee. If you do you don't know what the partisan spirit is or can do.

Do you realize how glad we are to lend money to Uncle Sam at only four per cent. per annum? And he is a good deal of a Democrat just now, and likely to be more so.

Captain P. Ferris, of the Boston gymnasium has opened a swimming-school for women at Martha's Vineyard, where they soon learn to ferry themselves across most anything.

After Julia Ward Howe got through with her French, Italian and German grammars, she read Guizot's "History of Civilization" and learned to take the large view of things.

Green B. Raum, the Commissioner of Internal Revenue, has intimated that if those South Carolinians will stop their illicit distilling he will let them off easy for what they have done.

Why can't a man be happy this hot weather without a regatta, or a horse-race, or a camp-meeting? Think he can, eh? Well, then, bring out your particular happiness and sprinkle it around.

The South Carolina papers have got through talking fight about that little conflict between Judge Kershaw and the United States Curcuit Court, and have gone to argufying the topic as a point of law.

The California Pioneers and other personal friends of

General John C. Fremont in New York gave him a reception and hearty send-off on the eve of his departure for Arizona, whither he has gone as Governor.

The Holly system of town heating by steam is about to be tried in New York City, where a company has been formed to make the experiment. The system has worked well in Lockport, where it has been tested.

No doubt the English are all glad to get Cyprus and the rest. What they are mad about is because the thing was fixed up on the sly by their select man and didn't come before their town-meeting as they think it should.

Lord Beaconsfield has made a speech in which he called Gladstone "a sophistical rhetorician inebriated with the exuberance of his own verbosity and egotistical imagination." Should say that Beaconsfield was "another."

Fresh meats are taken from Australia to England by what is called the Curre-Julian method. The meat is frozen to the very center and carried closely packed at a very low temperature obtained by the use of ammonia.

The astronomers had a good time observing the sun during the late eclipse. That luminary does not seem to be cutting up as it does sometimes. Professor Watson, of Michigan University, thinks he observed an intra-Mercurial planet.

In the Registrar-General's annual report just issued, the deaths in England and Wales ascribed to zymotic disease in 1876 were 99,660; to alcoholism 1,120. This is singular when we consider that alcohol is supposed to arrest zymotic disease.

The demand for stamps has fallen off at the smaller post-offices since the salaries of their post-masters were made dependent on the amount of stamps canceled instead of the amount of stamps sold. Ah, you rogues! Uncle Samivel has got you, for a spell!

Say what you are a mind to about it, the territory alienated from Turkey is, roughly, 61,500 miles, or considerably more than the whole area of England and Wales, and the population lost to her is more than 3,500,000, or some more than the entire population of London.

"Miss Grundy" says "the great charm at the White Sulphur Springs lies in the fact that the inmates of all the cottages meet three times daily in the same dining-room, and all use the same parlor and ball-room." If you were all gentlemen and Communists we could have that charm everywhere and all the days of our life.

As long as you can go up in a balloon somebody will be dreaming of a machine for aërial navigation. Why can't our rich men scrape together a half a million dollars and experiment on flying-machines till they have proved that sailing through the air either can or cannot be done? Your dreamers won't stop dreaming till the question is settled.

Dr. Elliott Coues, the ornithologist who has done more than any one else to help us get acquainted with the birds, speaks out in the *American Naturalist* against the English sparrow —thinks it a nuisance. He recommends that we stop coddling it and let it fight its own battles for existence. There will be enough after the boys shoot all they want to.

The Government Bureau of Engraving and Printing is saving money for the country. Last year it employed from 1,200 to 1,300 persons; this year only 508 persons. "Piece-work" has been introduced in many parts, and the hands have earned $1.80 a day of six hours, whereas last year they received only $1.50 a day for the same kinds of work.

Secretary Shurz has decided in what is called the Duddymont land-grant case, that public lands granted in aid of the construction of the Pacific railroads and not sold within three years after the completion of such roads, are open to preëmption by actual settlers at the statute price of $1.25 an acre. This is a welcome decision, but one likely to be contested.

Richard A. Proctor has descended from astronomy to morals. He says in *The London Echo:* "If a law were passed by which every gambling debt was made recoverable within three days, under penalty of imprisonment or flogging, I believe that gambling would receive a severer check (though such a law would in reality countenance gambling) than by any law hitherto passed against betting or gambling."

Some of the Boston people held an indignation meeting at Faneuil Hall on the night of the 1st inst. "to protest against the injury done to the freedom of the press by the recent conviction, sentence and imprisonment of Ezra H. Heywood." The people will very naturally want to get "Cupid's Yokes" and decide for themselves whether it is a bad book and whether Heywood was justly or unjustly put in jail for sending it through the mails.

Jubilee Gilmore and his band are said to have made a failure in Europe. Presumptuous! "Coals to Newcastle!" and the like. The wise ones advised him not to attempt to spend the season in Paris, but to give a grand concert on the Fourth of July and then start for home, before his dimes were all gone. "He had been successful in England, fairly so in Ireland, and their first concert in Paris had paid well. Everything else has been a failure."

If you want to be a good thief you must be virtuous. "A smart thief," says Police Superintendent Walling, of New York, "seldom drinks and never allows himself to get under the influence of liquor. He takes care to keep himself in the best possible trim. He is always ready for a long run when pursued, or for a determined struggle when cornered. He must always have his wits about him. A thief of this class makes a successful bank-robber, forger or confidence swindler."

The annual report of the British Statistical Department for the Calendar year, 1877, shows that the value of imports of merchandise reached the highest figures ever known in the history of the country, but the exports showed a slight falling off. The increase of imports was £19,000,000 ($92,463,000) or 5 per cent. over 1876; the decrease of exports £1,746,000 ($8,486,900) or nearly one per cent. The fact is noted that the "foreign manufactured goods are finding larger and larger markets in England."

"In European Russia," says Wallace, "the struggle between agriculture and nomadic barbarism is now a thing of the past, and the fertile Steppe, which was for centuries a battle-ground of the Aryan and Turanian Races, has been incorporated into the dominions of the Tsar. The nomadic races have been partly driven out and partly pacified, and parked in 'reserves;' and the territory which they so long and stubbornly defended is now studded with peaceful villages and tilled by laborious agriculturists."

If you want a mild government, then behave yourself as well as you can. For just as soon as you begin to make a rumpus and threaten to break our toys and our graven images, the powers that be will stop your gab and never pause to consider whether they snuffed you out a minute too soon or a minute too late. That is just about the way they did down to Washington the other day when Cohen and his set undertook to obstruct the men on the public works, and make the contractors pay better wages. It is the nature of things.

Kearney is thus described by the *Boston Herald:* "He is a man of medium size, well built, and with an appearance of solidity suggestive rather of brawn than of beef. His mustache and hair are dark brown, and his face, as the ladies would say, 'a shade to match.' His features are regular and his face expressive of average intelligence and unusual force of character.....He wears a rough looking blue suit, with a soft hat, and the check shirt already mentioned, and to make a long story short, as he walked through the entry after his speech, in search of the bath-room, he looked like a smart young Irishman with little schooling and plenty of intelligence, and enough good nature in his face to warrant anybody in asking him for a cigar light."

"Greek Vignettes" is a sprightly book of travel by James Albert Harrison. He says: "Greek cooking is a mixture of Italian, Turkish, Albanian, French, English and native customs. The thick, sweet, unsettled black coffee that succeeds every meal—more a confection than coffee—is Turkish. The mountains of macaroni dressed with tomato sauce and cheese are a souvenir of Naples. The frightful combination of okra, beans, and tomatoes in which they envelop their lamb and veal must be purely and diabolically Greek, for I have never seen anything similar elsewhere. No wonder the Greeks are so slender—mere silhouettes of people. Such food would wear an Occidental to a knife-blade. It seems, however, to have the contrary effect on the women, who at a certain stage of their existence resemble bladders. They are human cucumbers that have lain too long in the sun and gotten yellow."

Charles Dudley Warner has made a little book of his "Adirondack Verified." The extract below is called as good for its size as anything he has; you may think its humor a little strained: "I knew that catamount well. One night, when we lay in the bogs of South Beaver Meadow, under a canopy of mosquitoes, the serene midnight was parted by a wild and human-like cry from a neighboring mountain. 'That's a cat,' said the guide. I felt in a moment that it was the voice of 'modern cultchah.' 'Modern culture,' says Mr. Joseph Cook, in a most impressive period—'modern culture is a child crying in the wilderness, and with no voice but a cry.' The next day, when we ascended the mountain, we came upon the traces of this brute—a spot where he had stood and cried in the night; and I confess that my hair rose with the consciousness of his recent presence, as it is said to do when a spirit passes by."

The Government purchased last winter a very valuable collection of relics of Washington, which had long been in the possession of the Lewis family of "Audley," Clarke County, Virginia, relatives and connections of the Washingtons. Among these relics are Washington's camp-chest, his field-glass, a portrait of him in his later years by a French artist, and an account-book marked "Ledger B," which he used from Jan. 1, 1772, to July 7, 1793. "What a careful book-keeper he was," says a correspondent of the *Tribune*, "may be judged from the fact that in the year 1772, when the account was kept in his own hand, the cash account was over £8,500 on each side, and yet only four shillings were unaccounted for. The book is full of curious and delightful confessions of how much he gave in charity, how much he won and lost at cards, how much he won or lost on horse-racing, and how much he paid for sundry play tickets for himself and others."

Advertisements.

SOCIALISTIC LITERATURE.

HISTORY OF AMERICAN SOCIALISMS. By John Humphrey Noyes. One vol., 8vo., 678 pages, on heavy tinted paper, bound in cloth. Price, $3.00.

This volume gives a clear account of the important Communistic experiments of America, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zoarites, the Shakers, the Oneida Community, etc., etc.

"A more interesting record can hardly be conceived. * * * It is a valuable contribution to the social and religious history of our country, and gives important information that may be looked for in vain elsewhere." —*Hearth and Home.*

THE COMMUNISTIC SOCIETIES OF THE UNITED STATES. By Charles Nordhoff. One vol., 8 vo., 432 pages, finely illustrated. Price, in cloth, $4.00.

MUTUAL CRITICISM. What it is, and How it works. 16 mo, 96 pages. Price, 25 cents.

CONTENTS.—Origin of Mutual Criticism. Its Development in the Oneida Community. Theoretical View of Criticism of Character. How to Give Criticism. How to Receive Criticism. Illustrations of Mutual Criticism. Historical and Hygienic Criticism Relations of Criticism to Communism. Shall Criticism become General?

"This little book deserves to be received as an invaluable contribution to psychological knowledge."—*Galaxy Magazine.*

HOME TALKS. By John Humphrey Noyes. 358 pages, 12mo. With Portrait. Price, $1.50.

"This volume gives a phase of Oneida Community life not presented by the ordinary letters and descriptions. It is a collection of informal Talks by Mr. Noyes, given at different times and places, mostly in parlors, to small groups of admirers and disciples, who treasured his words and have made a report of them for publication, Mr. Noyes simply correcting the sheets. The Talks have the directness and simplicity of conversation without its rambling and diffusiveness. They have points. They say things clearly, concisely, and in vigorous Saxon terms. Moreover, they abound in common sense. They have a tone of the healthiest and most substantial realism running through them all."—*N. Y. Daily Graphic.*

DIXON AND HIS COPYISTS: a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

ONEIDA COMMUNITY COOKING, or a dinner without meat. By Harriet H. Skinner. 16 mo, 50 pages. Price, 25 cts.

AMERICAN COMMUNITIES. By William Alfred Hinds. A large octavo, 176 pages, tinted paper. Pamphlet cover 60 cts.; flexible cover 75 cts.; bound in cloth $1.00.

CONTENTS.

Community Directory, The Harmonists, Separatists of Zoar, Bethel Community, Aurora Community, Amana Community, Icarian Community, The Shakers, Oneida Community, Wallingford Community, The Brotherhood of the New Life, Inductions, Other Socialistic Experiments, Characteristics of American Communism, the Communistic Standard of Character, Community Leadership, Articles of Association of the Harmony Society, Articles of Association of the Separatists' Society, Covenant of the Oneida Community, the Shaker Covenant, Illustrations: *Mount Lebanon, Oneida Community, John H. Noyes.*

The Positive Thinker: There is no attempt at dressing up Community life in peacock feathers. To those who desire to know the actual condition of existing Communities, this book will be of great value. It furnishes accurate knowledge of their internal working, the causes which have led to disaster, also legal decisions rendered by the courts in cases of the withdrawal of members. There is a backbone of sound inductive logic pervading the whole book, an evident acquaintance with the best writers on social science, and no sign of bigotry or intolerance in the treatment of Societies which have not been Christian in character.

G. A. Lomas, Editor of the Shaker Manifesto, the official organ of the Shaker Societies: There have been larger works written upon this subject; but none of them can be as desirable to the larger number of people as is this. It is replete with the subjects which most people are desirous of knowing about Communal life and Communities. It is critical, very kindly so; and suggestive of many reasonable improvements in existing Communities.

E. T. Craig, Superintendent of the Ralahine Community, and author of "Socialism in England:" The author has executed his task with conscientious fairness, candidly expressed, and with due completeness and discriminating impartiality. He enables the reader to see the weakness of one society and the growing strength of another; the intense religious enthusiasm of a third; the absence of agreement in a fourth; the lack of educational progress in some, and the prosperity, wealth, and physical comfort of all; with the advancing refinement and elevating aspirations of the few where the leaders have had the advantages of education and intellectual culture. The experience here gathered together is useful and suggestive, and the book should be in the hands of all interested in the problem which American Socialists have undertaken to solve.

Any of the above publications will be sent, postpaid, on receipt of the price. Address,

THE AMERICAN SOCIALIST,
ONEIDA, N. Y.

A MANUAL OF SOCIAL SCIENCE FOR THE WORKING CLASSES. Explanatory of the means to provide for the population a really good education, and beneficial and well-regulated employment, in highly favorable New Social Arrangements: or of the true parts of the Educational, Economical and Social Views of the late Robert Owen, New Lanark, the Discoverer of the Sciences of Moral Education and Society. By Henry Travis, M. D. London: George Potter, 14 Fetter Lane, E. C. Manchester: John Heywood.

For a copy of the above, inclose 25 cents to the
AMERICAN SOCIALIST, ONEIDA, N. Y.

WRITINGS ON SOCIAL SCIENCE, BY R. J. WRIGHT.

Principia of Social Science, Cloth $3 00, Mor. Gilt $6.50.
Principia of Political Science, Cloth $2.50, Mor. Gilt $6.00.
General Principles of Social Science, Limp 75 cts., Cloth $1.00.
Precinct or State, Limp 75 cts. Nation, Limp 75 cts. Voluntary Corporations, Limp 75 cts.
Association and Limited Communism, Limp 60 cts., Cloth 75 cts.
Christian Coöperative Boarding Home, 5 cts.
True Senator of A. D. 1865, 6 cts.
Cause and Cure of Hard Times, 10 cts. Farming near Home, 10 cts.
Teaching Children General Ideas, 25 cts. Slander, 6 cts.
Fashion the Goddess of this World, Nos. 1 and 2, 6 cts. each.
Selfish Religionists, 6 cts.
Send money in registered letters or checks to my order.
R. J. WRIGHT, TACONY SUB. P. O., PHILADELPHIA.

THE NEWHOUSE STEEL TRAP

Universally known to be the best Trap in the World, and the only Trap made which always holds what it catches. Made in eight sizes, adapted to the capturing of all kinds of animals, from the House Rat to the Grizzly Bear.

Manufactured solely by
Oneida Community, Oneida, N. Y.